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ABSTRACT

This is a handbook for teachers on detecting prejudice and discrimination in visual materials. The guide begins with a quiz to determine an individual's predisposition to prejudice. In the next section articles and pictures taken from the media are found which show discriminatory attitudes toward minority groups and relate how people are affected by actions resulting from these attitudes. The last section provides ways in which individuals, teachers, and community action groups can fight prejudice. A glossary of relevant terms, the addresses of several resource groups, and a list of available films and books conclude the guide. (APM)

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detecting prejudice

a handbook for you on discrimination in visual materials

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Why was this book written?

RATIONALE

Most people know that prejudice and discrimination exist in our society. Many are sure they can recognize prejudice and discrimination when they appear. Few, however, know what to do when these are found in books and the mass media such as films, comics, newspapers and television.

This handbook aims to increase your ability to detect such attitudes in visual materials, and seeks to transform your developing awareness into action.

Everybody says "You can't fight city hall" (you can't change society). Don't believe it! Get involved!

The ACTION PROJECTS section of this handbook suggests a number of things that you CAN do. You may be surprised. You may even surprise yourself!

Detecting Prejudice

a handbook for you on discrimination in visual materials

by
Populot Educational Resources

Williams-Wallace Productions
International Inc.
TORONTO

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*formerly known as the Educational Resource Cooperative (ERC)

THE COVER

Do you know who is on the front cover?

Why do you think he is dressed in black?

What does "black" mean to you?

Thanks

The Handbook Editorial Committee wishes to thank the following organizations for their generous support throughout the Handbook project: CUSO (Canadian University Service Overseas); The Interdisciplinary Studies Department of Concordia University; The Montreal Teachers Association/Protestant School Board of Greater Montreal Parity Committee; Provincial Association of Protestant Teachers; The Samuel and Saidye Bronfman Family Foundation; Coopérative d'Imprimerie Véhicule; The Secretary of State, Human Rights Division; Dawson College.

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Step 1:
A QUIZ

Directions: First fold back the page

Next, read the six questions in Part A and try to answer them as honestly as you can

PART A

1. Do you like cats?

Yes_____ No_____ Uncertain_____

2. Do you like raw oysters?

Yes_____ No_____ Uncertain_____

3. Do you like classical music?

Yes_____ No_____ Uncertain_____

4. Would you like to live in Africa?

Yes_____ No_____ Uncertain_____

5. Do you like to waltz?

Yes_____ No_____ Uncertain_____

6. Imagine a nicely wrapped package in a store window. Would you like to know what is in it?

Yes_____ No_____Uncertain_____

Now that you have answered these six questions, open the flap

fold along this line

Now, answer the questions in Part B

PART B

1. Have you ever owned a cat for a month or more?

Yes_____ No_____

2. Have you ever eaten raw oysters?

Yes_____ No_____

3. Have you ever attended a symphony or heard a complete recording of one?

Yes_____ No_____

4. Have you ever been to a country in Africa?

Yes_____ No_____

5. Do you know how to waltz?

Yes_____ No_____

6. Do you think that a nicely wrapped package would contain something of value?

Yes_____ No_____ Uncertain_____

After you have answered these six questions, turn the page and find out how to score your quiz

Use this chart to score your questions. Score each question one at a time according to the instructions given below. As you determine your score for each question write it in the blank next to the question number in the column on the right.

SCORING CHART

If your answer in Part A was	and	your answer in Part B was	You get this many points
(for Questions 1 to 5)			
NO		NO	0
YES		NO	1
UNCERTAIN		YES or NO	2
YES		YES	2
NO		YES	2
(for Question 6 only)			
YES		YES or NO	0
NO		YES or NO	0
UNCERTAIN		YES or NO	0
NO		UNCERTAIN	1
YES		UNCERTAIN	2
UNCERTAIN		UNCERTAIN	2

MY SCORE IS

Question Number	Score
1.	_____
2.	_____
3.	_____
4.	_____
5.	_____
6.	_____
ADD TOTAL SCORE HERE	_____

RATING

11-12 ... you are open-minded, honest and willing to study the facts

9-10 ... average

6- 8 ... you are likely to jump to conclusions and are prone to prejudice

0- 5 ... you are easily influenced by others and situations; very prone to prejudice

People often make value judgments about things before they experience them. Do you sometimes have opinions before you know the facts?

Step 2:
SPOT THE PREJUDICE!

'It's an Eye-Opener!'

The use of this handbook may bring out some strong negative attitudes and prejudices towards minority groups. A basic assumption of the handbook is that before change can occur these feelings must come out and be confronted openly.

By making use of all the resources in this handbook, minority opinions and positions will be expressed which will offer a counterweight to these prevailing attitudes and prejudices.

As you are going through the handbook you'll be experiencing a process of *detection, awareness,* and *action.* In order for changes to happen, all three must be carried out.

These two pages are your key to the handbook

SO YOU THINK THAT WHAT YOU READ OR WATCH IS FREE FROM DISCRIMINATION!

PERHAPS IT'S NOT ...

The following questions can be used to examine ANY kind of visual material from your favourite Saturday morning cartoons to your history textbook.

Understanding these questions* is the KEY to detecting bias in visual materials.

*Based on the article, "Spot the Prejudice", in the *New Internationalist*, No. 59, January 1978 (Council on International Books for Children, original source).

QUESTIONS TO ASK:

1. Are there STEREOTYPES — overly simple generalizations of groups, races, sexes?
2. What is depicted as the IDEAL LIFESTYLE or the perfect way to live?
3. What things are shown as the SYMBOLS OF SUCCESS?
4. Who is the hero or heroine — what VALUES does he or she stand for?
5. Are there characters with whom minority group people can POSITIVELY IDENTIFY?

6. Are there examples of TOKENISM?

7. Are there examples of insulting or LOADED WORDS such as 'savage', 'primitive', 'lazy'? What words are most often used to describe particular groups?

8. Are there groups of people who are repeatedly LEFT OUT?

9. Are SOCIAL PROBLEMS such as war or poverty shown as inevitable, as an acceptable fact of life?

10. Who or what is shown to be RESPONSIBLE for such things as poverty, illness, joblessness or other social problems?

On the next few pages you will find examples of pictures and articles. Some of these examples, easily found in the media, show discriminatory attitudes to minority groups, while others talk about how people are affected by actions resulting from these attitudes.

To detect the attitudes expressed in the examples on the following pages, apply the questions on pages 14 and 15 to each one as you go through the handbook...

Step 3:

START LOOKING!

sticks and stones...

but names will never hurt?

"denigrate (L. *denigare*, fr. *de* *-nigrare* to blacken, fr. *niger* black). To blacken; hence, to sully; to defame."

WEBSTER'S NEW COLLEGIATE DICTIONARY
1957 edition
1973 edition

This happened in School

I am the only black in my French class. One day Gary said look at my hands they're so black almost as black as a nigger and everyone began to laugh.

I was so mad and embarassed that I felt like leaving the classroom. But I knew that the teacher would not let me so, I had to sit there with all the giggles and stares. Until finally it blew over.

—STUDENT, GRADE 8

MAY 3, 1977

Wall of intolerance faces Toronto French

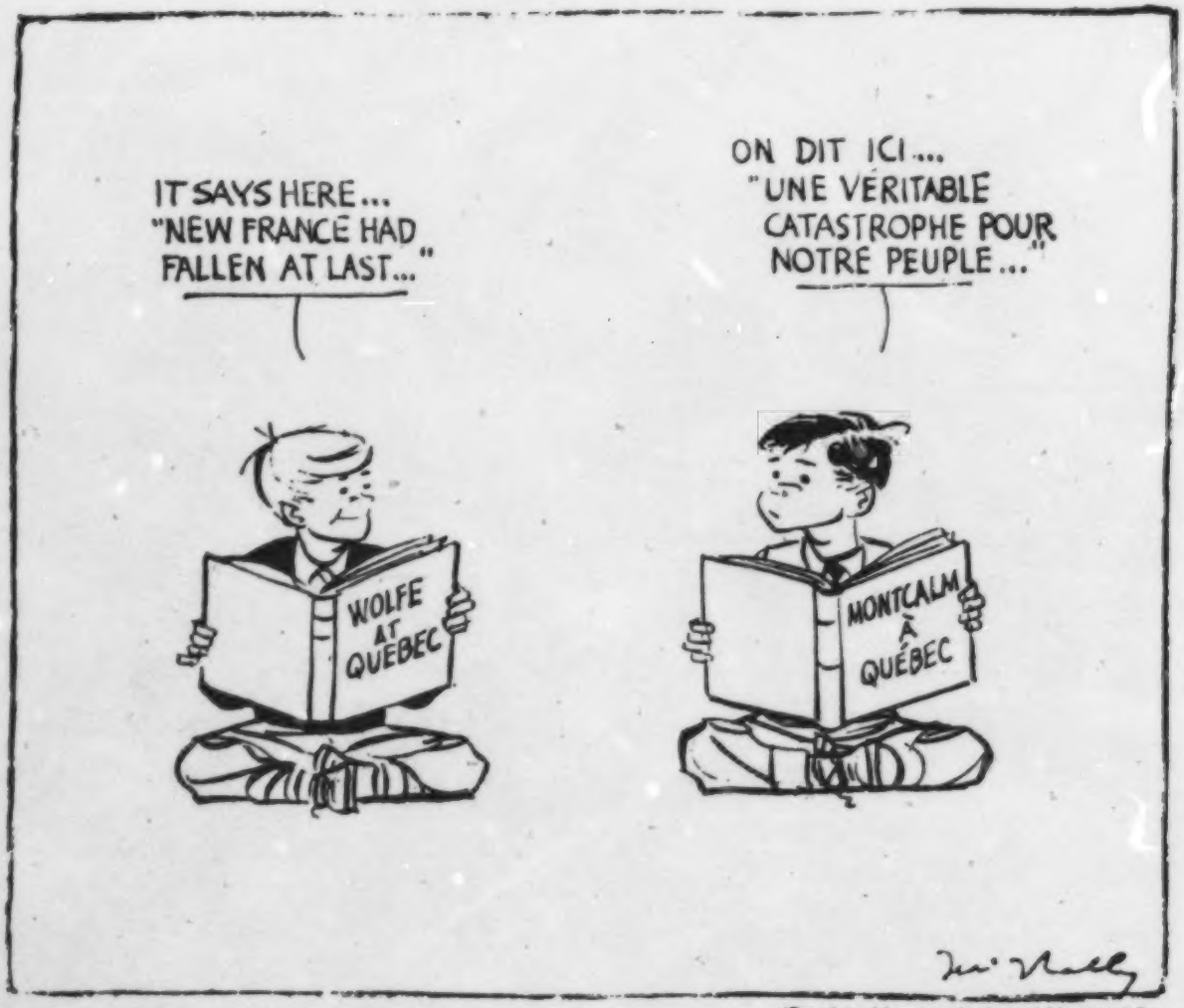
Speak White

Christiane Beaupre, a student at York University, said she has been told to "speak white" when she speaks French.

"It's more than resentment, it's hate," she said.

Some French-Canadians say they feel a pride in the Parti Quebecois victory.

"It's a half-secret feeling," said Lucien L'Allier. "But deep inside, it's a good feeling that the French-Canadian has always been held down as the porteur d'eau, the water boy, and at last someone is standing up for them."


IT SAYS HERE... "NEW FRANCE HAD FALLEN AT LAST..."
WOLFE AT QUEBEC
ON DIT ICI... "UNE VÉRITABLE CATASTROPHE POUR NOTRE PEUPLE..."
MONTCALM À QUÉBEC

(Reprinted by permission of Montreal Star)

MAY 22, 1978

Thousands of baseball fans boo as O Canada is sung in French

Singer Ruth Ann Wallace planned to sing part of O Canada in French today at Exhibition Stadium, despite being booed by thousands of baseball fans when she did it yesterday.

Yesterday's incident occurred before the Toronto Blue Jays and the New York Yankees doubleheader, attended by more than 40,000 fans. Yankees won both games.

Miss Wallace included French lyrics in two places and part of the crowd responded with loud boos.

Peter Durso, promotion director for the Jays, said last night the club has agreed to let Miss Wallace sing again in French today before the afternoon game between the Jays and the Boston Red Sox.

No matter how small a gesture it might be toward Canadian unity, Durso said, the club is all for it.

Miss Wallace, 26, formerly of Simcoe, said she "was floored" when fans started booing.

"I almost didn't want to go back into French the second time and then I said to myself, 'The heck with it—I came out here to do it and I'm going to do it.

"I said to myself as I stood there, 'Press on! Keep going and sing it.'

"I sang the Star Spangled Banner and everything was all right. Then I went to O Canada and when I got to the third line I started singing in French. The boos started and kept getting louder the longer I sang in French.

"They subsided when I reverted to English but started up again when I switched to French at the end."

It was the fifth time the bilingual singer had sung the national anthem at a Blue Jays game, but the first time she had sung it in both official languages.

She said she was also booed the first time she sang the Star Spangled Banner for a visiting American team.

Reprinted with permission—
The Toronto Star

IN

OLD FRANCE AND NEW

BY

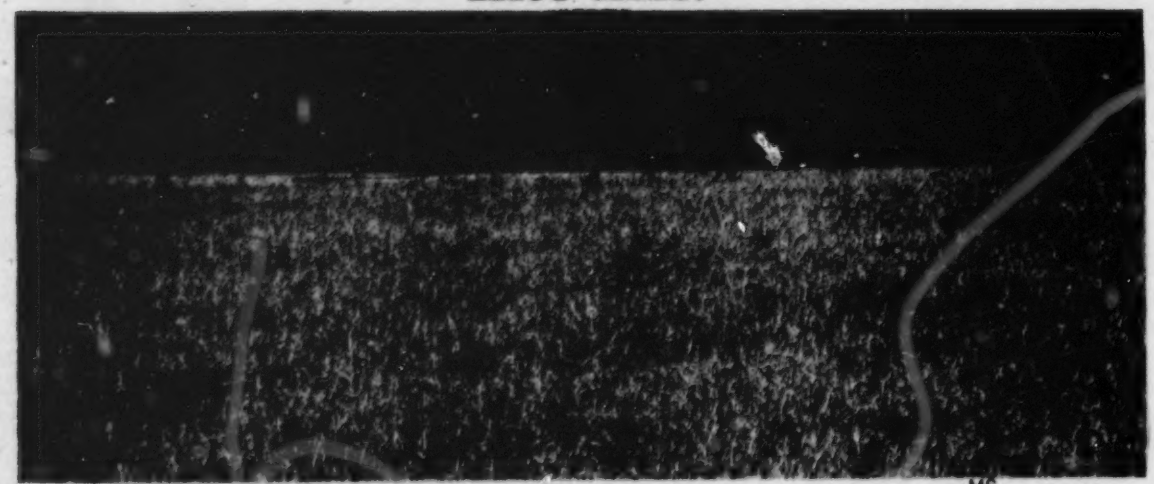
WILLIAM McLENNAN

" 'W'AT'S DE MATTER, FRENCHY?' "

What Do You Value?

We'll turn this...

into this.



MS
Massey-Ferguson

The North American Dream?

My Dream Car

Home Sweet Home

Some Friends Over...

March 27,1974

Thousands earn 60 cents an hour

By SHEILA ARNOPOULOS

$1.85 an hour...$74 a week...$296 a month...$3,848 a year...way below the poverty line for a family of four.

That's what a quarter of a million people in Montreal make for a 40-hour week, if they're lucky and know about the minimum wage.

Thousands, however, aren't aware of the legal minimum, and these people can spend 50 or 60 hours a week toiling in a hot restaurant kitchen or a dank factory at 60 cents an hour.

Who are these workers making the minimum wage or less?

Mainly, they are immigrants from the Caribbean, Latin America, India, Pakistan, Greece, Portugal and Italy.

Most come from villages and have no skills or basic education. Some cannot read, write, or do simple arithmetic.

A large number speak neither English nor French, even after a number of years in Canada, because they are not exposed to either language on the job or at home.

Fast urban living, and the alien ways of North America, is a frightening experience for them.

They may never escape low wages, long weary hours, and poor housing, but they hope for a richer more rewarding life for their children.

While they dream of "tomorrow," they man the clanging textile and clothing factories which line St. Lawrence and Park, they clean toilets in glittering downtown highrises, wash dishes in grimy restaurant kitchens, pull switches and operate machinery in fuming plastics and chemical factories ... abattoirs ... machine shops.

The tradition of an unskilled immigrant labor force toiling at low-paying dirty jobs unwanted by native Canadians goes back to the early days of Canada's history.

In the 1830s, for example, the exploited group were the Irish, who came to Canada to escape the great potato famines.

They worked on such projects as the Rideau canal system, where they reportedly "worked like horses" and "died like flies."

Today it is the newly-arrived and unskilled West Indians, Latin Americans, Asians, and Southern Europeans who stand on the bottom rung of the social and economic ladder.

To find out how these people fare on the job, I decided to work where they work at their hours and at their pay.

To job hunt, I put on some baggy corduroys and an old duffle coat. I carried a plastic purse and a creased grocery bag containing my running shoes and lunch.

Not everyone who works in a factory looks as down-at-the-heels as I looked.

However, I could not claim to be anything except an English-speaking Canadian which, under normal circumstances, might have qualified me for a more desirable typist's or salesgirl's job downtown. To avoid suspicion, I had to appear uneducated, unkempt, and weary.

In the eyes of the "boss" I would be another pair of willing hands ... ready to sew, sort, clip or pile, for hours ... docilely ... and without complaint.

At 7:30 one morning I boarded the 55 bus at Craig and St. Lawrence with my lunch and my shopping bag en route to a nameless factory. In my pocket was an ad from THE MONTREAL STAR which read: "Pantyhose packers and general work. Good salary. 9010 St. Lawrence."

The bus soon filled up with factory workers carrying lunch bags and muttering in foreign languages. They got on all the way up the line and emptied out at key spots: Rachel, Mount Royal, St. Viateur, Jean Talon, Guizot, Cremazie, and Legendre, where I got off.

Atlantic Hosiery turned out to be the name of the factory in the ad. From the outside, it looked quite presentable. The sign out front was nicely painted and the building, a compact three-storey brick affair, looked as if it belonged to this century.

I walked in the door and down a small clean hallway to a counter. A well-turned out secretary in tight pants and burgundy lipstick looked up.

"You have jobs?" I asked. A short man wearing a peaked cap padded out from behind a door at the back.

"Have any experience?" he demanded in a thick unrecognizable accent.

"No," I said.

"Where you come from?"

"Out West," I replied.

"Vancouver?"

"No, Alberta"

"What kinda work you did before?"

"I worked in a store."

"You married?"

"No."

"You live with your parents?"

"No, with friends."

"You staying here long?"

"Six months," I said, "maybe longer."

"O.K.," he said, looking me over. "Piece work ... follow me."

No name

That was it. He didn't ask for my name or social security number. No forms were filled out. The "good salary" was not mentioned.

He took me down some rickety wood stairs to a black windowless basement smelling of oil and dust where about 60 noisy machines were making snow-white stockings.

Piercing lights shone on the machines, but the rest of the place was in semi-darkness, illuminated here and there by a swinging light bulb.

There didn't seem to be many workers around, just three men keeping an eye on the machines and two women at one end counting and bundling the stockings.

Across one wall, behind the machines, there were piles to the ceiling of bulging plastic bags containing white stockings. At one end stood rows of greasy cardboard boxes.

Weaving in and around bags, boxes, machines and stray tools, the man led me to a dingy corner where a Greek woman in a housedress and open shoes was frantically counting stockings. "Watch her," he said, and disappeared. Next to her was a young black woman also counting hose.

It gave me a chance to look the place over.

Atlantic Hosiery, it appeared, was a sordid mess.

Surrounding the women counting a number of stockings were old steel oil drums. On top of the drums there were discarded tools, dirty rags drenched in grease and puddles of scummy oil.

Half-filled oil tins, broken jars, plastic tubing, crunched metal waste baskets, cigarette butts, wads of gum, cast-off stockings and hunks of cardboard littered the black cement floor.

A loudspeaker loomed overhead. Pipes covered the soot-streaked ceiling. Rows of corrugated fluorescent light fixtures packed with rust hung down on chains. Strange-looking wires stuck out of the fixtures, most of them bulbless.

There was a "no smoking" sign. However, while I was standing there one of the men walked in among the oil tins with a cigarette.

After about 15 minutes, a foreman with what sounded like an Italian accent, told me to take off my coat and hat. He led me to a furnace room which had a broken Coke machine and a deep filthy sink with a cracked mirror over it. "You can put your things here," he said.

We went back to the corner where the women were doggedly counting and bundling. The foreman brushed some rags and old tools from four large cardboard boxes, spread a dank blue cloth on top, and emptied out a plastic bag of stockings.

My job was to put the stockings, open at both ends, into bundles of 12 pair, with the elastic ends up. After each bagful, I was to mark the dozens I'd counted on a special sheet.

I tried to strike up a conversation with my two co-workers, but it was impossible since we had to keep counting all the time ...

It was by now about 10 a.m. By 11 I had done about 20 dozen. At noon I went over to the foreman. "How much do we get an hour?"

"It's by the piece ... three cents a dozen ... but I wash my hands of it," he smiled apologetically. "You have to check with the boss ... after you learn to go fast ... you can make some money."

He shrugged his shoulders. "It's hard to make a dollar these days."

I estimated that I was making 60 cents an hour. My back was killing me and my feet were sore. There was no chair to sit on; it smelled musty; I was afraid someone would drop a cigarette and the whole place would go up!

At 12:30, the Greek woman left her counting "table," picked up her small paper bag, and went to a stool near the furnace room to eat lunch.

Ten minutes later, she was back furiously dumping her plastic bag ... counting, bundling, stuffing the stockings back in the bag, marking her sheet ... another plastic bag ... count ... bundle ... stuff ... mark ... another plastic bag ... count ... bundle ... stuff ... mark ...

One o'clock. "Are you going to lunch?" I asked Joan, the black woman from Guyana. It turned out it was her first day too.

"Well, I don't know if we can take lunch here ... and breaks ... there don't seem to be any."

I went to the foreman. "Can I go out for lunch?" "Sure ... across the street."

"I'd better stay here and keep working," said Joan ... "only bring me back an order of toast on your way back."

One-thirty ... and I was back behind my cardboard boxes counting like mad.

Two o'clock ... I decided to go to the bathroom. The toilet was in a small room one could barely turn around in. It was indescribably filthy with dripping mops in one corner and a pail of stinking water under the sink. There was no soap, no paper towels, no drinking cups.

Coming out, I noticed there were about eight women behind a glass door putting the finished stockings in pretty cardboard packets.

Three o'clock ... four o'clock ... five o'clock. Time to go home. What would I do if I had to come here every day, I thought. The foreman had said the Greek woman had been here seven months! It was hard to imagine.

"We've got to ask what we're going to make," said Joan as we put our boots on in the furnace room.

Joan had worked in a box factory on Jean Talon where they paid minimum wage ($1.85 an hour) and conditions "were nice."

"But I kept cutting my hands on the boxes and I just couldn't take it any longer," she explained. "I saw this ad, so I decided to try it here."

We trekked upstairs. "What are we going to get paid here," I asked the secretary. "Well ... you know, it's by production ... piecework," she said carefully. "Don't expect to make much the first month." She put on her fur coat hurriedly, adding "the Greek lady down there ... you know, you made very little at the beginning ... but now she makes ... well, about $95 a week."

Star reporter Sheila Arnopoulos spent two weeks working in five factories to find out what life was like for thousands of immigrant factory workers. In addition she interviewed many others. In her series, she describes her factory experiences and points out deficiencies in the minimum wage act, the government inspection systems and union organization of small shops.

(Reproduced with permission of The Montreal Star)

January, 1979

Immigrant Women in the Textile Industry

"According to the Employment and Immigration Commission about half of textile and almost all the clothing industry workers are immigrant women in the key centres of Montreal, Toronto and Winnipeg. All told, there are about 200,000 garment and textile workers..."

"Over the years, new immigrant women have poured into textile and garment factories even though the industry has grown slowly and is now cutting back because of import competition. An annual turn-over rate of about 35 per cent is the reason why so many newcomers can join the industry."

"As soon as they find the opportunity, however, many immigrants flee the industry."

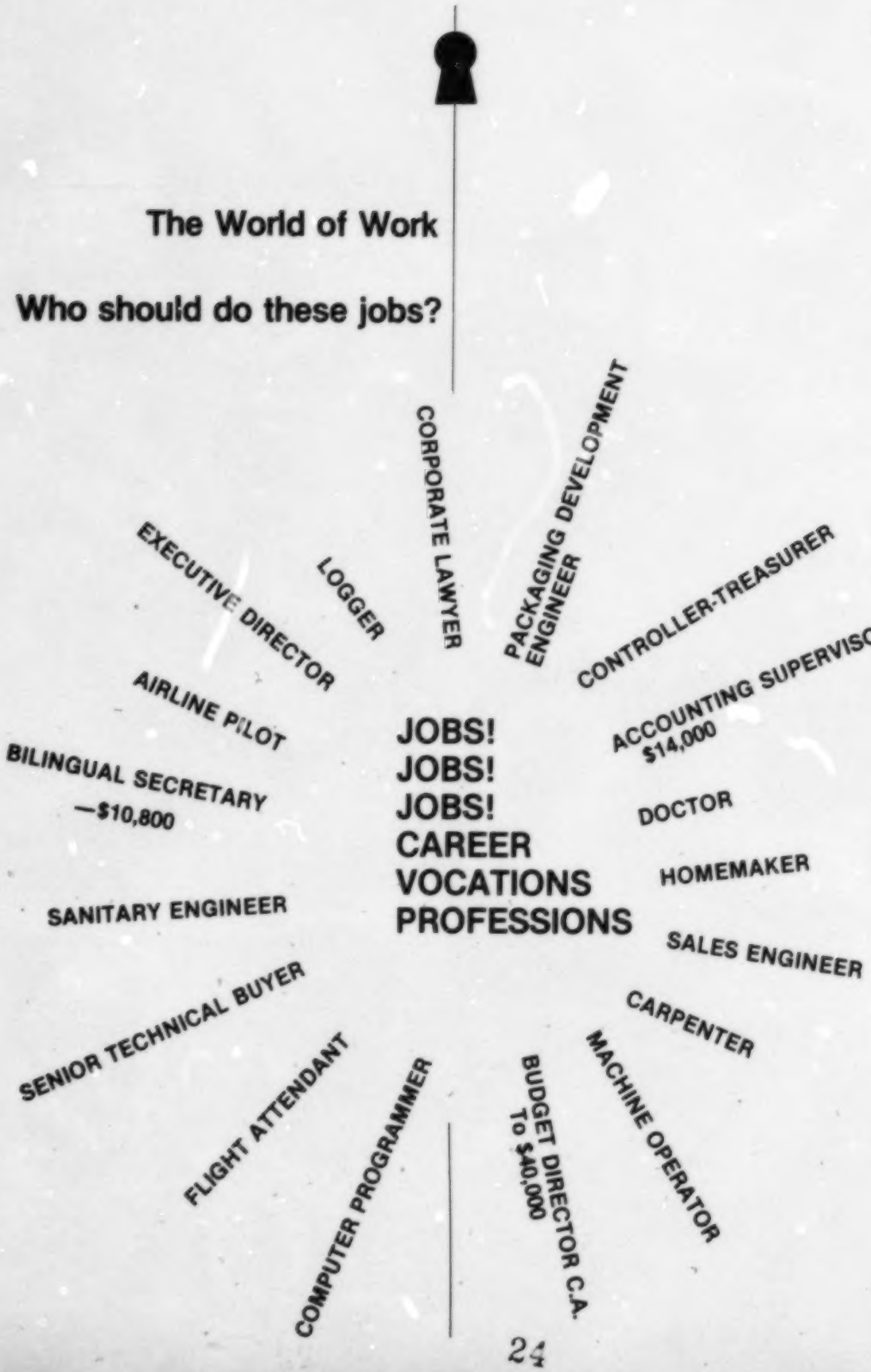
"Many immigrant women, however, do not have the choice to work elsewhere. Various studies of the garment industry carried out by Employment and Immigration show that most immigrant women have only a few years of schooling and that a third speak neither English nor French. This situation is perpetuated because the women have no exposure to either of the official languages on the job. Surrounded by fellow immigrants and frequently supervised by foremen who are required to speak Italian, Greek or Portuguese, they find themselves stuck in the garment industry job ghetto."

"The nature of the abuses in the industry can be seen in the following typical cases:

——Maria, M., 40, is a sewing machine operator who used to work for a Montreal sportswear contractor on piecework rates. During her first week, she was asked to work from seven in the morning until seven at night to fill rush orders. She should have earned about $220 ($3.27 for the first 45 hours and time and a half for the rest). However, her employer gave her $125 and told her she should be grateful because of high unemployment. Two months later she was still working the same hours for the same pay. When the foreman discovered she was thinking of complaining, she was fired with no cheque for her final week's work.——

——Olympia, L., 37, works in a Vancouver factory also on piecework. In British Columbia, all firms must pay nine general holidays such as Christmas, Easter, Labour Day, etc. If workers are forced to work on holidays, employers must pay time and a half plus give the worker another day off with regular pay. However, Olympia's boss regularly asks her to work holidays at regular pay. When she takes her normal statutory holidays, she gets no pay at all.——

Excerpts from "Problems of Immigrant Women in the Canadian Labour Force" January 1979 Canadian Advisory Council of the Status of Women


The World of Work
Who should do these jobs?
JOBS!
JOBS!
JOBS!
CAREER
VOCATIONS
PROFESSIONS
CORPORATE LAWYER
PACKAGING DEVELOPMENT ENGINEER
CONTROLLER-TREASURER
ACCOUNTING SUPERVISOR $14,000
DOCTOR
HOMEMAKER
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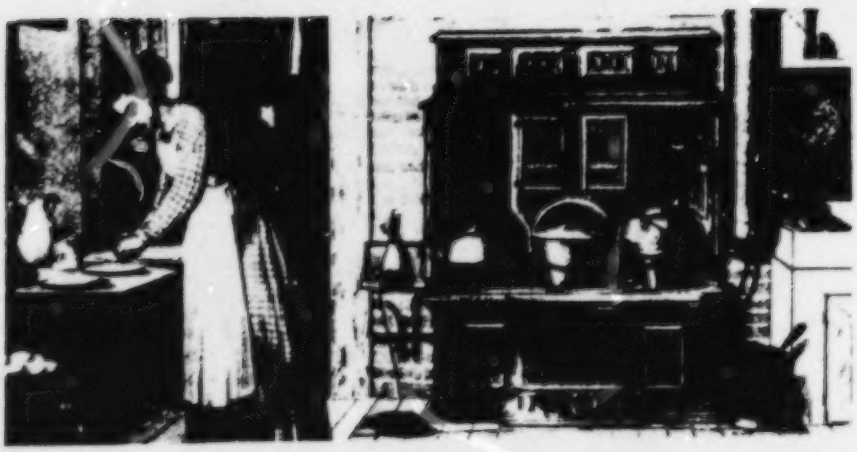
Women Then...



And Now

Betty and Veronica
THE ARCHIE GROUP
THIS IS A GIRL! WHAT DID YOU THINK IT WAS, A CERAMIC CREATION OF THE RIVERDALE WEDNESDAY MORNING ARTS AND CRAFT CLUB?... NONSENSE!... IT'S A FLESH AND BLOOD, SOFT AND SMOOTH, FEMALE TYPE HUMAN, AS ANY FOOL CAN PLAINLY SEE!

"... the average salary of a full-time Canadian female worker was $5,300 in 1974, compared with $9,500 for her male counterpart. The anomaly of this wage gap is further heightened when one considers that 50 per cent of women in Canada have completed high school and taken some post-secondary training compared with 39.3 per cent of men."

(Canadian Journal of Economics, 1977)

Sexist judge case opens

VANCOUVER (CP)—Counsel for the Judicial Council of British Columbia has told an inquiry into Judge Les Bewley's "silly women" remarks that judges should be independent and not removed "merely at the whim or fancy" of the provincial government.

Allan McEachern also told the council's six-member panel yesterday that all provincial judges will be watching the case to see whether or not their statements must conform to ever-changing social trends.

The council hearing is to determine whether there should be a recommendation to the provincial cabinet to remove Judge Bewley from office following remarks he made in a court case.

The judge had said that women "don't get much brains before they are 30" and described three witnesses as "a bunch of clucking females" and as "silly, stupid 17 and 18 year olds."

Mary Southin, Judge Bewley's counsel, said there was no dispute about the words he is reported to have spoken.

As the inquiry got under way yesterday, the council rejected an application by the B.C. Federation of Women, the Service, Office and Retail Workers Union of Canada, and the Vancouver Status of Women to make submissions at the hearing.

Commission counsel and Ms. Southin opposed the attempt by the organizations on the grounds that neither private interest groups nor the public have any status at the inquiry.

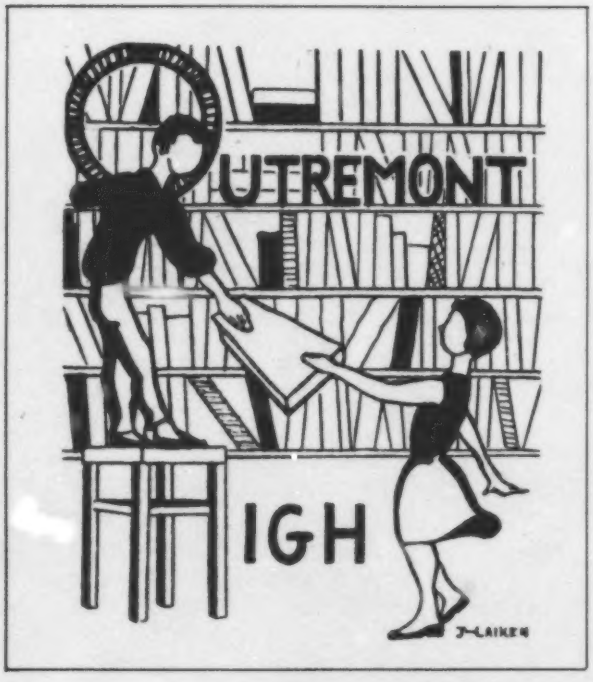
Ms. Southin said the public interest at the hearing was represented by the lawyer for the judicial court.

"A 24 year old male leaving university with a degree earns on the average 19% more on his first job than a woman of the same age with the same degree. A male high school graduate can expect 34.2% more than the equivalent female graduate."

(Canadian Journal of Economics, 1977)

Beetle Bailey

WHY DO YOU STICK AROUND HERE?
YOU COULD BE A TOP MODEL SOMEWHERE
I LIKE THE CHALLENGE... I WANT TO MAKE IT ON MY OWN IN A JOB WHERE MY LOOKS DON'T MATTER
GIVE MISS BUXLEY ANOTHER RAISE.



DADDY, HOW COME BOYS GROW UP TO BE MEN AND GIRLS GROW UP TO BE GIRLS?

Breaking the Mould: Helping Kids Explore Sex Roles

The following story and classroom strategy comprise one of 37 lesson plans for sex role exploration contained in Breaking the Mould, *edited by Margot Smith and Carol Pasternak of the Women's Kit Project at The Ontario Institute for Studies in Education.*

Shawn got out of bed and drew back the pretty flowered curtains in his dainty pink and white bedroom. It was a brilliant sunny morning, and he giggled happily as he remembered the family picnic planned for the afternoon. He opened the closet and fingered the gaily coloured T-shirts hanging there. First he took out the blue one, then the green one, and couldn't decide which looked nicest. "Dad," he caroled down the stairway, "which T-shirt shall I wear?" "I think the blue one looks nicest because it goes with your eyes," Dad called back. "But put on an apron because I want you to help me this morning getting the food ready for the picnic."

Sharon tumbled sleepily out of bed and threw open the blinds. The sunlight streamed in lighting up her new train set on the floor and the stamp collection on her desk. She hastily threw on her jeans and yelled, "Is breakfast ready, Dad?" as she ran down the stairs. "Yes, but come and eat quickly, your Mom wants you to help her get the barbeque ready and hunt out the ball and net for the picnic."

Mom was already outside cleaning the car. "Hi honey," she said. "Why don't you go get the barbeque and the coals and put them in the car. You're getting pretty strong now so you should manage on your own." Mom whistled as she finished polishing the hood. "Sharon, why don't you check the tire pressure for me while I go get a coffee," she said and strode off to the kitchen to see if the coffee was ready. Dad and Shawn had nearly finished packing the picnic basket with bread and butter and cookies and wieners. "Can I pour the coffee in the thermos, Dad?" said Shawn. "No," said Dad, "that coffee pot is very heavy and I'm afraid you might spill it and scald yourself. But

you can carry this mug of coffee over to your mother." Mom sat in her special chair and looked happily around the kitchen, which Dad always kept so clean and sparkling. She felt pleased to be able to sit and relax at home after she had worked so hard all week at the sawmill.

After lunch they all climbed into the car and Mom drove down to the beach park. Sharon and Mom carried the things to a warm sheltered spot behind a big log and Dad spread out the rugs to sit on. Then he put on a big floppy hat and settled down with his crochet work. "Let's play some ball, Mom," said Sharon. "OK," said Mom. "We'll set up the net and have a game." "Can I play, too?" cried Shawn. "Sure," said Mom, "you can play with us. Sharon, don't hit the ball too hard when you're sending it to Shawn." They played for a little while then Dad called, "Shawn, you'd better stop playing now, you're looking too hot. Come and sit here with me for a while and wind this yarn for me."

Mom and Sharon played some more, then Mom flung herself down on the sand and said, "Whew, I'm tired. Why don't you kids go explore the beach?" She chucked Dad under the chin. "You look so cool and pretty, dear. I'll just lie here and rest by you while the kids go off."

Sharon and Shawn decided they would see how far they could go along the logs without touching the ground. They ran along and jumped from log to log with Sharon helping Shawn when she thought it seemed too far for him to jump. Then they stopped where there was a big pile of driftwood and started to build a hut. Suddenly Shawn screamed loudly, "A snake! A snake!" and ran to Sharon who put her arm around him comfortingly. She took hold of a big stick and went over to where Shawn was pointing. Then she dropped the stick and shouted, laughing, "Oh Shawn, you are silly. It's just a piece of dried up old seaweed." "Oh," said Shawn in a small voice, going pink. "Let's go back and have our picnic." But as they started back toward the park they suddenly realized that the sea which had seemed so far away before now covered the whole beach. It was lapping right up against the cliff on the headland they had walked around just an hour or two before. "Oh dear," said Shawn in a scared voice, "we've been cut off by the tide. Whatever shall we do?" Sharon took his hand and they climbed up onto a little ledge just underneath the cliff. "Look, there's a woman in a boat out there fishing. Let's shout for help," said Sharon. So they both shouted as loudly as they could, "Help! Help! We are cut off by the tide." But the sound of the sea and the wind drowned their voices and no one came to rescue them. By now Shawn was really scared and was crying quietly. "Never mind," said Sharon. "You wait here and I'll go and get help." "How?" asked Shawn. "I'll climb the cliff and go and fetch Mom," said Sharon. She took off her sweater and made a little cushion so Shawn could be comfortable while he was waiting. Then she took a deep breath and started up the cliff. She pulled and pushed herself up, using crevices and jutting ledges and roots of small bushes as toe and finger holds. Near the top, her foot slipped and Shawn held his breath anxiously as she swung by her hands for a moment from an overhanging rock. Then with a big effort she swung herself up and disappeared over the edge of the cliff. Shawn sighed with relief and settled himself down to wait patiently. He was a little nervous being all by himself and thought longingly of Georgie, his warm, cuddly, favourite doll.

Soon he heard a shout from above and Mom's face appeared over the edge of the cliff. "We'll soon get you out of there," she shouted. "Can I climb up now?" cried Shawn jumping up. "No, no!" yelled Mom. "You're not strong enough to climb the cliff. The coastguard is coming to get you in her boat." Sure enough Shawn heard the chugging of a boat's engine and soon the coastguard had brought her boat up to the side of the ledge where Shawn was marooned. "You'll have to jump," she called to Shawn. Shawn looked at the boat bobbing up and down in the water and cried, "I can't. I'm scared." "It's OK," said the lifeguard, "I'll catch you." Shawn rolled up his pants, and closing his eyes, jumped toward the boat. "I have you safe," said the lifeguard, holding him gently in her strong brown arms, and she put him on the seat at the back of the boat. Then they chugged off around the headland and soon Shawn was safely back at the picnic site.

"My, it's good to have you back safely," said Dad, hugging him. "Yes, and we are certainly proud of Sharon," said Mom, clapping her firmly on her shoulder. "Now let's have our picnic." Mom and Sharon lit the barbeque and roasted the wieners and Dad and Shawn set out the plates and cups and bread and cookies. When they had all eaten enough, they packed everything away and Mom drove back home through the growing dusk.

"My, it was an exciting day," said Shawn as they climbed up to their rooms. "Right on," said Sharon, and tumbled into bed to spend the night dreaming about becoming a lifeguard and rescuing boys trapped on ledges.

Lesson plans and classroom strategies for Breaking The Mould *were prepared by Wendy Hurst, Diane Pederson and Linda Shuto of the Status of Women Office at the British Columbia Teachers' Federation.*

PUTTING DOWN KIDS

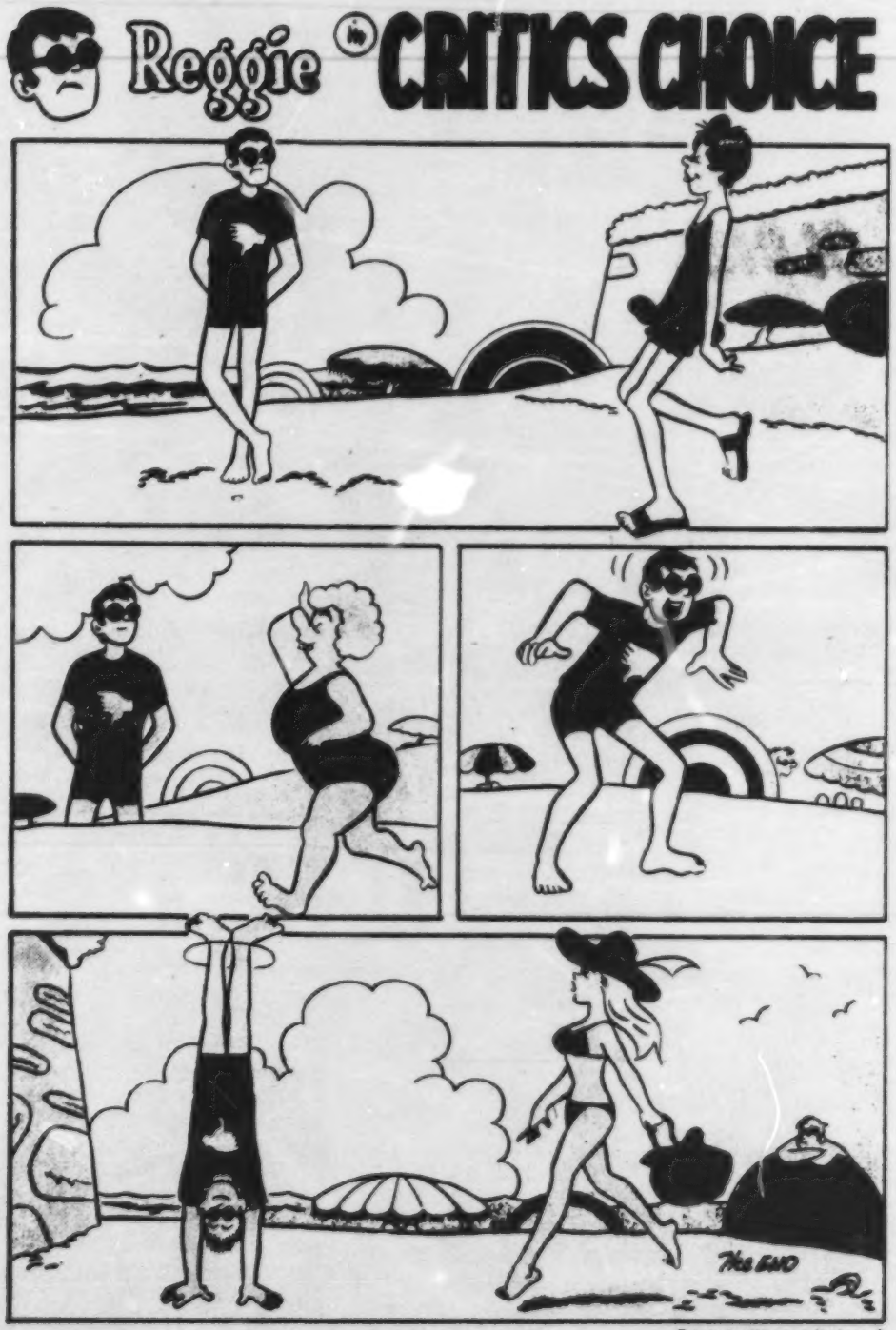
Remember when you were six or seven years old and your father lost his temper with you when you were tying your shoes and said: "Damn it, you're useless!" Seconds later he forgot he'd said it, but you didn't. It hurt—all put-downs hurt kids—but, well, that's all part of growing up.

Or is it? Most parents put down kids too much, and the results can often be just as damaging as hitting a child. Kids who are the victims of persistent put-downs don't walk around with bruises on their arms and legs, but often they're damaged just as much as if they'd been physically assaulted. Increasingly, child psychologists are calling this "hidden abuse."

John Holt, an American author and champion of children's rights, thinks the kids' only hope is a complete overhaul job on the whole institution of childhood. Adults see it as a walled garden, but a lot of children see it as a prison. The institution outlives the fact of childhood, he argues in his book, *Escape From Childhood* (Ballantine, $1.75). For instance, a 15-year-old has no more rights under the law than a two-year-old.

Holt feels children will be free of abuse only when they are free of adult domination. Give kids their rights, he says. Let them work for money. Let them manage their own education. Let them choose their own guardians and live where they want.

(Excerpt from Quest Magazine)



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The Archie Comic Publication

YOUNGER-LOOKING

Man, 67, 'Too Old To Work'

WOULD YOUR CHILDREN LIKE A YOUNGER-LOOKING MOTHER?

We are a part of the nature around us, and the older we get, the more we come to look like it. In the end we become part of the landscape with a face like the Badlands.

The makeup that helps skin over 25 look younger.

Your Face Should Keep Your Age A Secret

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Lesbian mother is awarded custody of her two children

WINDSOR (CP) — A mother involved in a lesbian relationship following separation from her husband has been awarded custody of the couple's two children after a divorce action in Essex County court.

In his judgment, Judge Joseph McMahon said homosexuality was a negative factor in the custody application but was not, by itself, a factor that would require removal of the children from the custody of that parent.

The woman had denied being a lesbian. But Judge McMahon said the evidence presented had convinced him that she had been involved in a lesbian relationship over a three-year period.

The judge made it a condition of custody that no person should live with the mother without approval of the court.

He said it was his intention to prevent any open and avowed lesbian or homosexual relationships in the mother's home. He also made liberal access provisions for the husband.

(Excerpt from Globe & Mail article of Jan. 18, 1979)

Raid on homosexual club

Named teachers, policeman disciplined

A Metro police officer will be reprimanded but not charged for notifying three school boards that some of their teachers had been arrested in a raid last month on a club for homosexual men, Deputy Chief Jack Ackroyd said yesterday.

The staff-sergeant is "being reprimanded by a senior officer for being indiscreet," Mr. Ackroyd said. A departmental report had concluded that the officer could not be charged under the Police Act.

The staff-sergeant would not comment yesterday on his reasons for phoning the North York school board and two others, but in a written report to police officials he said he found it "particularly disturbing that they (the individuals charged as found-ins at the club) were teachers in the Metro area and, thinking of the children involved, I took it upon myself to notify the school boards."

The 37-year-old staff-sergeant has been with the Metro police force for 16 years.

Five representatives of Metro homosexuals called for his dismissal yesterday in a statement to the press.

Michael Lynch, a spokesman for the group, said in an interview that the policeman's actions were the "immediate and clearest example of unwarranted interference in the private lives of citizens."

The group has asked that Metro Council establish a civilian review board to probe complaints against the police and that the Ontario Cabinet move immediately to amend the Human Rights Code to protect the jobs of homosexuals against discrimination.

The five also asked Attorney-General Roy McMurtry to seek a ban on the publication of the names of those arrested at the club known as The Barracks on Dec. 9, "since it is clear that their jobs and health may be endangered if their names are known."

Mayor John Sewell said yesterday he has "considered asking (Mr. McMurtry) for the same thing." He hadn't made up his mind whether to do so, he said, but added that defendants would be worried about "some sort of personal abuse or job security or what have you" if their homosexuality became known.

Mr. Sewell said he didn't think banning publication of defendants' names would affect the openness of court proceedings.

Education Minister Bette Stephenson, asked yesterday about homosexuals being employed as teachers, said there are "excellent teachers amongst all kinds of human beings" and that "hopefully the boards (of education) would look at qualifications and capabilities of the individual ahead of anything else when hiring."

(Reprinted with permission of the Globe & Mail)

*"And God bless Uncle Harry and his roommate Jack,
who we're not supposed to talk about."*

Handicapped workers fight for jobs

By CRAIG TOOMEY
Canadian Press

For five years, Michel de Cesare, a cerebral palsy victim, patiently recorded lectures and transcribed his tapes at home to earn a BA in computer sciences from Concordia University.

But after watching most of his classmates find jobs soon after graduating, the 28-year-old Montrealer received no reply from the 60 employers he wrote to.

Realizing his physical handicap was the reason he wasn't being considered for the jobs, Mr. de Cesare got mad.

"I got so angry I decided something had to be done to change that situation," he said in a recent interview. "I knew I wasn't the only handicapped person facing discrimination from employers."

Working with an $80,000 annual grant from Outreach, he is now the chief co-ordinator of L'Etape (The Step), a placement centre that serves more than 300 physically handicapped persons, most of them French-speaking, in the Montreal area.

Run by Mr. de Cesare and four other people — two of whom are blind — the centre's main goal is not to find jobs for its clients, but to help them decide what kind of jobs would be best suited for them.

Jean-Claude Dufour, officer in charge of the Outreach program for Quebec, says he's pleased with the performance of L'Etape, which placed about 120 handicapped people in its first year.

"There's always a need for this kind of project," he said, "especially since half of our standard manpower centres are totally inaccessible to handicapped people."

Outreach receives a $2.2 million grant from the federal government annually and runs 46 projects in the province for women, native peoples, the aged, the handicapped, ex-convicts, immigrants, high school dropouts and the chronically unemployed.

"Obviously, our main aim is to integrate these groups back into the work force," said Mr. Dufour. "But we're also quite flexible when it comes to projects such as L'Etape.

"We only wish we could support more like them."

"I've never seen an ad in any medium offering jobs for handicapped people," he says bitterly.

"We had one case where an employer wanted five people to work monitoring television commercials 30 hours a week for $25. Now who does he think we are?"

"Employers have this idea that handicapped people can't function as well as non-handicapped people, that they're mentally ill or something."

"Some employers try to exploit handicapped workers," he said, leaning forward in his wheelchair.

Fired crossing guard feels double-crossed

by Robert Dykstra

Myrtle Lambert never thought of herself as physically handicapped until Montreal Urban Community police officials informed her she was not fit to work as a school crossing guard.

"All these years I've never felt like a physically handicapped person," said the 38-year-old Dollard des Ormeaux housewife who lost the use of her left arm in a car accident 19 years ago. "But I sure feel like one now."

She had applied for the $85-a-week job at the police station in Pierrefonds last March. She was given a hand-held stop sign and a jacket and told to start immediately.

"The job was perfect for me — close to home, easy hours, and it gave me a chance to get out of the house," she said.

But last week Mrs. Lambert received a letter from MUC police informing her she was fired because "following a medical examination we have found that you are not physically apt to function as a school crossing guard."

The letter, signed by Mario Boulais, superintendent of police, wishes her a speedy recovery.

Her arm has been paralysed since 1959.

TV ads

"I see these government ads on TV all the time where they tell you to give handicapped people a chance and now I'm told I can't do the job," said Mrs. Lambert ruefully.

"I love kids, I've already proved I can do the job — why shouldn't I be able to have it?"

The mother of two teen-age boys is particularly upset because police authorities would not immediately tell her why she wasn't fit for the job.

"I knew it had to be my arm but nobody would come right out and say it," she said.

She also wonders why officials were so eager to have her start work in the first place.

"It would have saved me a lot of trouble if they had told me right from the start," said Mrs. Lambert.

Alphonse Dupré, MUC personnel director, confirmed Mrs. Lambert had been denied employment because of her left arm being paralysed.

"It presents a risk," he said, "if something happened we would be blamed by the parents for not recruiting safe people for the crosswalks."

Although Mr. Dupré admits that Mrs. Lambert "did the job perfectly," he said the MUC can't take chances.

"You know the unforeseen actions of a child — she must be able to grab them quickly."

He said the criteria for hiring crossing guards is generally quite minimal "but you have to have people with good eyes and good arms."

Mrs. Lambert thinks that's nonsense.

"I don't have to carry the child across — they're all of school age — they get across on their own."

Anyhow she said it was her practice to step out on the road, stop the cars and then wave the children across.

Mrs. Lambert said she's never needed any special help raising her family and consequently never regarded herself as being handicapped.

She's proud of the fact that she had no trouble getting a driver's licence and even with the use of only one arm, "can hang clothes out on the line as fast as anyone."

Since losing her job, Mrs. Lambert says she's received encouragement from neighbors, teachers, a school board official and the kids themselves — all of whom felt she was doing a good job.

Collect Benefits

She's so mad about the incident she intends to ask the MUC for a letter certifying her as handicapped so she can collect benefits "just for the principle."

She also intends to take up the matter with the Quebec Human Rights Commission.

Paule Ste. Marie, a spokesman for the commission, says the MUC may have a good reason for dismissing Mrs. Lambert if she is handicapped and can't do the job adequately.

However, she added, if Mrs. Lambert "doesn't feel she is handicapped and she can do the job we would take this into consideration."

Mrs. Ste. Marie said if a ruling is made in Mrs. Lambert's favor the commission would be prepared to take the MUC to court under the Human Rights Charter.

(Reprinted by permission of the Montreal Star)

RACISM
THE CANADIAN WAY

There was Maria, brought from South America to work for a family in an exclusive suburb of Montreal. Maria worked fifteen hours a day. Her room was a curtained-off corner of a damp basement. In addition to the cooking, cleaning and laundry, she was expected to teach the whole family Spanish. The teen-age daughter of the house appropriated Maria to herself as her personal servant, to care for her clothes, to prepare her bath and to brush her hair. If she was in a bad mood she would beat Maria.

One morning Maria ran away. She was found wandering helplessly downtown, hungry, without money and unable to speak either French or English. She came to the attention of one of the Committee's* Spanish-speaking members, who accompanied her back to the house of her employer. When they rang the bell the door was opened by the daughter who greeted Maria with an angry shout and pulled her into the house. The door was slammed shut, and our colleague was left outside. She heard a scuffle and screams and the sounds of a beating. She ran for help. A passing taxi driver responded and sent a radio call for the police. When the police arrived, they were told from behind the closed door that Maria could not leave, that the family has paid for her airline fare to Canada and that she belonged to them. The police threatened to return with a warrant and a formal charge of kidnapping. Chastened by the unfamiliar, awesome power of the law, the young mistress allowed the policemen to enter the house, and to escort Maria to her basement corner to pack her suitcase. Maria was offered refuge with an order of Spanish-speaking nuns, who cared for her with loving kindness until she was permitted to take another job.

*The Women's Committee for the Rights of Immigrants, formed by women of various ethnic backgrounds, works in Montréal to help people like Maria.

Treatment of Japanese Canadians

Howard C. Green, representing Vancouver South, demanded in the House of Commons on January 29, 1942, the removal of the Japanese Canadians from British Columbia:

...Canadians on the Pacific are entitled to and insist on getting complete protection from treachery, protection from being stabbed in the back...We have at least 24,000 of Japanese origin in our province, all in the coastal area—fishermen, men working in our woods in the lumbering industry, men farming on both sides of the great Fraser river valley, which means that they are astride both of our transcontinental lines. There has been treachery elsewhere from Japanese in this war, and we have no reason to hope that there will be none in British Columbia...if we were Canadians in Japan, we might feel much the same; we would be only too willing to assist British troops should they attempt to land on the Japanese coast. The only complete protection we can have from this danger is to remove the Japanese population from the province...

(House of Commons Debate, Jan. 29, 1942)

Mackenzie King felt that in the interest of national security, it was essential to move the Japanese Canadians from the West Coast. From his diary, February 19, 1942:

...a very great problem to move the Japanese and particularly to deal with the ones who are naturalized Canadians or Canadian born...there is every possibility of riots. Once that occurs, there will be repercussions in the Far East against our prisoners. Public prejudice is so strong in B.C. that it is going to be difficult to control the situation; also moving men to camps at this time of year very difficult indeed. I did my best to get decisions from the Cabinet and matters sufficiently advanced to be prepared for afternoon questions (in the House of Commons).

(Pickersgill, *Mackenzie King Record*, Vol. I, p. 354, Univ. of Toronto Press)

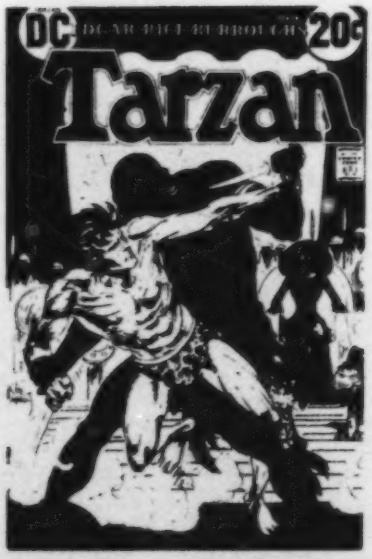
IMMIGRANTS TERRORIZED

Although East Indians in Toronto say they have been victims of subtle racism since they began arriving in Canada, it wasn't until a year ago that white bigotry started erupting into brutal physical attacks. Shamshudin Kanji, a 49-year-old Tanzanian immigrant going home after a prayer meeting by subway, was pushed off the platform onto the tracks by two young men while a third shouted "Push the Paki." The terrified immigrant suffered fractured knees, spent four months in hospital and still walks with crutches. Since then the attacks, mostly by drunken youths, have continued at a rate of about one a week. East Indians are spat upon, jostled and kicked but most don't bother to report the incidents. Says Ranvir Sharda, editor of *India Digest* and a member of the Canadian Council For Racial Harmony, "Ninety percent of the people don't dare complain. They just turn away."

In inner-city Toronto schools, where fewer than half the students now list English as their mother tongue, ethnic diversity is deteriorating into division and conflict. After two stabbing incidents involving black and white students last summer, a study commissioned by the Toronto Board of Education criticized teachers in one ethnic area for ignoring racial slurs and not taking action when students showed up with knives and chains.

My idea of racializm is when teachers talk about a certain racial country or black countries and then point out a student of that race and say did it really happen that way or are the text books wrong. Also, when a young student comes from a certain country like India or africa and other students ask him did you swing from vines like tarzan or ride an elephant, did you have a pet monkey etc. Racial discrimination is used against people in many ways, for instance when an argument comes up between white and black the term nigger will come up some time or another In my view the only way to teach people a lesson ~~is to~~ about racial discrimination is to put them in the place of a race that is most offended by prejudice, the reason I suggested that is because it has all ready occured with one lady who took medication that accidently turned her skin darker, she was white but considered black and treated like one and after having that experience she stated.
"I now Know how the blacks feel."

STUDENT, GRADE 8



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Massacres of white men by Indians are frequently recorded in great detail, as in this description of the massacre at Lachine.

In the quiet of dark nights when the great St. Lawrence lay shining and calm and there was no sound at all in the little villages with the black depths of the forest about them, the Iroquois would come. Painted and ferocious savage warriors chopped their way through any palisade, howling hideously. Their flaming torches burned houses and barns. They scalped and murdered and tortured and mutilated. No one escaped their savagery, man, woman, child, or baby.

Massacres of Indians by whites, on the other hand, receive scant attention. Notice the use of "fight" in the following passage:

The last fight was in 1890 when the troops broke up a Sun Dance on a Sioux reservation. The American Government had forbidden the Indians to hold these dances, and when the troops appeared the Indians fled. The soldiers followed and in the fight of Wounded Knee killed most of the half-starved survivors of the fierce Sioux tribe which had once been the terror of the plains.

Excerpt from *Teaching Prejudice* by McDiarmid & Pratt

Look for a moment at Canada's Indians. There are about 415,000 of them. There are 215,000 on the rolls of government registers—and thus eligible for $5 a year in Treaty money—of whom 155,000 live on reserves, 20,000 on crown land, and the rest dispersed among the general population, mostly in slums. There are about 200,000 Metis—half-breeds—in settlements and slums. As a people, the natives are poorer, sicker, worse housed, less educated and more delinquent than the rest of us. Over 40 per cent of the Indian population is unemployed, and the situation is getting worse, not better. In 1964, 37.4 per cent were on relief; in 1966, the figure was 40 per cent. About 47 per cent of Indian families earn less than $1,000 a year—that is, about half the people have total family earnings of less than $20 a week. Nearly 60 per cent live in houses of three rooms or less, compared to a national average of 11 per cent, and only 9 per cent of these houses have indoor toilets. Their mortality rate is eight times the white rate for preschool children, three and a half times the white rate for adults. About 24 per cent are functionally illiterate. They spend much more time in jail than whites; although national figures are not kept on racial grounds, regional studies reveal that the tiny Indian population fills a large proportion of jail cells. In Saskatchewan, for instance, where the Indians comprise three per cent of the general population, they make up 80 per cent of the inmates of reform institutions for females.

(From *Red Power*, by Walter Stewart, Star Weekly, May 11, 1968. Reprinted with permission.)

One of Frontier's (Frontier College) newest departures in a practical education program in two medium security institutions in the Manitoba Department of Correctional Services system. It may seem incongruous at first to class a Manitoba jail with Canadian native communities, but unfortunately the classification is all too apt. Economic disadvantage, social exclusion, and cultural stagnation result in a disproportionately high percentage of Native People being incarcerated in the correctional institutions of Canada, (44 per cent of inmates from 4 per cent of the population). In some institutions, for instance at The Pas in Northern Manitoba where Frontier is currently negotiating for a placement, the Indian and Métis component of the jail population is a shocking 98 per cent.

(Reprinted from *Multiculturalism* Volume 1 Number 4, 1979 with permission of the Guidance Centre Faculty of Education © 1979 by the Governing Council of The University of Toronto)

"Can I have the new stamp honoring the Indians' cultural heritage off your welfare cheque?"

Have you heard of the Dene Nation and Inuit Tapirisat?

THE LAND

The native people presented extensive evidence to the Inquiry* to show that they have used and occupied vast tracts of the Mackenzie Valley and the Western Arctic since time immemorial, and they now seek recognition of their right as a people to their homeland. Only through their collective ownership can they ensure that their land will remain the birthright of future generations. Two members of the Andre family of Arctic Red River expressed the feelings of the Dene on this issue. Alice Andre:

My grandfather, old Paul Niditchie, was elected first chief here in Arctic Red River in 1921. He was one of the chiefs that signed the treaty that year...It's going on to 55 years since the treaty was signed...today no white man is going to make me give our land away. ...I am saying this for myself and the people, especially the children and the future generations to come, so they can make use of this land...There is no way I'm going to give this land away. I heard about Alaska and James Bay. I don't want it to happen around here.

The Inuit, no less than the Denes, see the land as their birthright. Peter Thrasher of Aklavik expressed the views of the Inuit:

In many ways I inherit what my grandfather and my father have given me; a place to live in, a place to own, something I have a right to. ...I would like to give something for the future generations of my children, so they will have something...to live on, and they also should have the right to inherit this country.

The special character of native land use explains why they seek title to areas of land that are, by southern standards, immense. Within living memory, the Inuit of the Western Arctic have used nearly 100,000 square miles of land and water to support themselves. The Dene presented evidence to show that they have used and occupied 450,000 square miles of land in the Northwest Territories. The native people rely not only on the areas in which they actually hunt, fish and trap, but they also need the areas that are of critical importance to the animal populations. At Sachs Harbour, David Nasogaluak explained to the Inquiry how the Banksianders rely upon the whole

*The Berger Commission Inquiry

of Banks Island, an area of 25,000 square miles, even though they do not hunt or trap in the northern part of the island. Andy Carpenter added, "We are saving the north end of Banks Island for breeding areas. That's for foxes, caribou, muskoxen."

Daniel Sonfrere, Chief of the Hay River Indian Band, emphasized how his people saved some areas:

...just like they are keeping it for the future because they don't want to clean everything out at once. So they are kind of saving that area out there.

The native people maintain that the use they make of the land requires them to control vast tracts of it. They reject a land settlement that would give them title only to discrete blocks of land around their villages. They reject any suggestion, therefore, of an extension of the reserve system to Northern Canada. For this reason, also, they reject the model of the James Bay Agreement as a means of settling their land claims.

THE CLAIM TO NATIVE CONTROL OF EDUCATION

The native people insist that they must control the education of their children, if it is to transmit their culture as opposed to ours. They say that the curriculum must include such subjects as native history, native skills, native lore and native rights; that they must determine the languages of instruction; and they insist that they must have the power to hire and fire teachers and to arrange the school year so that it accommodates the social and economic life of each community.

The native people's claim to control of education is not a rejection of all the knowledge that is basic to the society of Southern Canada. They made it quite clear that they seek a balance of the two cultures in the education of their children, but a balance of their own making. Nowhere did the native people contend that learning English was not worthwhile, but they insist that their own languages also be taught. Robert Sharpe, principal of the school at Old Crow, in outlining the mandate he felt he had from the local parents, said they had told him:

...we want our children to have the academic option open to them, so if they wanted, they could go on through university or whatever; but we don't want this at the cost of losing our life, our culture, our skills, our tradition, our language.

NATIVE LANGUAGES

Many people think that native languages, like native cultures, are not capable of change and growth, and that the loss of the native languages is inevitable. Just as they assume that progress in the modern world requires a shift from native to white values, so they assume that progress requires a shift from the native languages to English.

The evidence before this Inquiry showed this assumption to be mistaken. Dr. Michael Krauss, Alaska's leading expert on native languages, told the Inquiry:

...it is not the case that the native languages are intrinsically inferior to any other or incapable of development for meeting the needs of the twentieth century...The basic structures of the native languages are perfectly capable of handling modern ideas and concepts.

(Reprinted from "Northern Frontier Northern Homeland". The Report of the Mackenzie Valley Pipeline Inquiry: Volume 1, by Mr. Justice Thomas R. Berger.)

External Affairs Canada / Affaires extérieures Canada

File No.

PASSPORT APPLICATION FORM

PROVINCE TELEPHONE Area Code

11. DECLARATION OF GUARANTOR

No fee is chargeable for this declaration.

Before this declaration is signed, items 1 to 10 must be completed.

I, the guarantor, a Canadian citizen

FIRST NAME

LAST NAME

(name of guarantor)

declare that to the best of my knowledge and belief all the statements made in this application are true. I make this declaration from my knowledge of

FIRST NAME

LAST NAME

(name of person applying for child)

whom I have known personally for (state number) years and from my knowledge of

FIRST NAME

LAST NAME

(name of child)

whose photograph I have certified, on the reverse side.

Guarantor's Occupation or Title

(See Section 11)

Firm, Organization University or School

Business Address

Telephone HOME Area Code BUSINESS Area Code

Dated DAY MONTH YEAR

at CITY PROVINCE

Signature of guarantor

11. DECLARATION OF GUARANTOR

No fee is chargeable for the declaration of guarantor.

The application must be countersigned by a guarantor who knows you personally long enough (at least 2 years) and you and the child well enough to be confident that the statements you make in the application are true.

Please note the "Warning to all Applicants and Guarantors" on the lower left side of the form.

Your guarantor must be a Canadian citizen residing in Canada and be included in one of the following groups:

- Mayor
- Lawyer (member of a provincial bar association),
- Notary Public
- Professional Engineer (P. Eng.) (Eng. in Quebec)
- Professional Accountant (C.A., C.P.A., R.I.A., C.G.A., A.P.A.)
- Postmaster
- Collector of Customs
- Judge, Magistrate, Police Officer (R.C.M.P., Provincial or Municipal)
- Minister of Religion authorized under provincial law to perform marriages
- Person occupying senior university administrative position or teaching appointment in a university; Head of community college (includes CEGEP); Principal of secondary or primary school
- Signing Officer of bank or trust company or full-time Manager of credit union
- Medical Doctor and Dentist

NOTE: See list above for occupation or title and indicate clearly for checking purposes.

You must fill in and sign the application and if child can write, he must sign the photographs (see instruction 10) *before* the guarantor completes and signs the declaration and certifies the photograph.

Your guarantor, *after* he has read sections 1 to 10 (which you must already have completed, must complete and sign the "Declaration of Guarantor" and certify the back of one photograph.

Declaration in Lieu of Guarantor

If you have not known an eligible guarantor for at least 2 years, complete form PPT 132 "Declaration in Lieu of Guarantor" available from any passport Office. This form must be completed before a qualified official at your expense and may delay issue of the passport.

Guarantor Signs Here

The guarantor signs this declaration and the back of one of the child's photographs.

Step 4:

ACTION PROJECTS

"WHAT CAN I DO TO FIGHT DISCRIMINATION?"

On the following pages are some actions you can take to get started. Every one of these projects is something you CAN do...

WHAT CAN I DO AS AN INDIVIDUAL?

Complain.

Use the questions on pages 14 and 15 to test a TV programme at home. Record your results on paper and share with your family and your classmates.

Check the employment section of a newspaper and analyze the job criteria using what you have learned from the handbook.

Count the number of pictures of elderly women and men shown in current magazines at your newsstand.

Keep a scrapbook of articles or a photo montage dealing with any aspect of discrimination.

Start a family discussion on sex roles of members of the family in chores around the house.

Stay up all night with a friend or family member discussing these matters.

WHAT CAN WE DO AS A CLASS IN SCHOOL?

Each class member write a personal account of discrimination (seen or experienced). Share it with the class.

Write sentences to show how LOADED WORDS change our perceptions.

Example:

The lazy girl reads her book.

The girl reads her book.

The smart girl reads her book.

Bring in comic books and do an analysis of them using the questions on pages 14 and 15.

Apply the same questions to a film shown in class.

Invite a French-speaking member of your community to speak to your class.

Present your findings to school authorities.

Take a cliché like "everybody's prejudiced" or "there will always be poverty". Find members of the class who agree and disagree and have them debate the statement.

Do a role play in the class based on a situation described in articles in the handbook. (Examples: "Thousands Earn 60¢ an Hour"; "Named teachers, policeman disciplined"; "Treatment of Japanese Canadians".)

Investigate historical racism in Canada: Native Peoples, and the reservation system. Show the films, *The Ballad Of Crowfoot.** and *Nunavut Our Land.**

Investigate institutionalized racism: South Africa, where the laws are different for black and white. Invite a speaker and show the film, *Last Grave At Dimbaza.**

Investigate institutionalized racism: Canada, the treatment of Japanese Canadians during World War II. Show the film, *Enemy Alien.**

*See page 51 for where to get these films.

HOW CAN OUR CLASS REACH OUT TO THE COMMUNITY?

Do a research project to identify people and groups in your community involved in fighting for human rights (see resources section for hints on where to begin).

Interview individuals or groups in your area fighting against racism, sexism, ageism, or other kinds of discrimination, such as the handicapped or gay people.

Invite person(s) from these groups to speak to the class or school. Ask questions and discuss with them.

Do an in-depth coverage news story based on the above project and get it into your city newspaper.

Glossary of Terms

AGEISM — Discrimination based on age.

BIAS — An inclination towards a specific attitude or preconceived opinion about certain groups of people or things.

BIGOT — One who holds to prejudices regardless of facts.

CLASS — A grouping of individuals according to status and income.

CULTURE — A specific way of life or stage of development of a particular group of people.

DIGNITY — Worthiness, self-respect, self-esteem.

DISCRIMINATION — The granting and/or denying of certain rights to certain groups — this behaviour results in minorities being maltreated or excluded.

EQUALITY — Having equal access to all that a society affords, regardless of race, religion, sex or class.

ETHNIC — An adjective used to describe groups which share a common language, race, religion or national group — this term is often confused with "minority".

GAY — The word male homosexuals have chosen to describe themselves.

HOMOSEXUAL — A term used to describe a sexual preference for members of one's own sex.

LESBIAN — The word describing women homosexuals, a term which goes far back into history and is still used today.

MAJORITY — A group which exerts, influences, possesses or controls the bulk of power within a society (this is not necessarily a numerical majority).

MINORITY — A group with a certain set of characteristics which sets it apart from the majority in a society — the group is usually aware of itself as having a depressed status relative to the majority, and may be subjected to unequal and differential treatment.

PREJUDICE — A preconceived opinion; a tendency to judge negatively, without adequate evidence or facts.

RACE — An arbitrary way of defining human populations using actual or assumed biological and genetic differences.

RESPECT — Favourable opinion or esteem felt or shown towards a person.

SEXISM — The assumption of the inherent superiority of one sex over the other; treating or portraying men or women as sex objects; the tendency to refer to persons of either sex in stereotyped terms; or discrimination based on these attitudes.

STEREOTYPE — A widespread mental picture or preconceived view of a particular group.

TOKENISM — A gesture designed to appease oppressed minorities, which does not necessarily change discriminatory attitudes.

WORKER — A person who sells his or her labour.

Some Resource Groups

We hope that the list below will help you to make contact with groups which are working to improve human rights. All produce materials which are available on request.

Are there similar types of groups within your own community that are offering alternatives?

Amnesty International
2101 Algonquin Ave.
Box 2101
Ottawa K2A 1T1
(613) 722-1988

Canadian Advisory Council
On the Status of Women
Box 1541, Station 'B'
Ottawa K1P 5R5
(613) 992-4975

Canadian Civil Liberties Association
Suite 403
229 Yonge St.
Toronto M5B 1N9
(416) 363-0321

Canadian Labour Congress
2841 Riverside Drive
Ottawa K1V 8X7
(613) 521-3400

Development Education Centre
121A Avenue Road
Toronto M5R 2G3
(416) 964-6560

Educational Resource Cooperative
Cooperative de Ressources Educatives
(Populot Educational Resources)
3600, av. Van Horne
Suite 200
Montreal H3S 1R6
(514) 737-2866

GATT-Fly
11 Madison Avenue
Toronto M5R 2S2
(416) 921-4615

National Gay Rights Coalition
P.O. Box 2919
Station 'D'
Ottawa K1P 5W9
(613) 233-0152

National Indian Brotherhood
102 Bank Street
Ottawa K1P 5N4
(613) 236-0613

Some Available Films

National Film Board

Back Alley Blue: 0177 042
A day in the life of an old woman who scratches out a living picking through back alleys.

Ballad of Crowfoot: 0168 147
An account of the opening of the Canadian West and the treatment of the native people. Done by Willie Dunn, a Micmac from Montreal.

Enemy Alien: 0175 196
What is it like to be a small group trying to become part of Canada? A look at the racism which surfaced during WWII.

I'll Find a Way: 0177 264
Nadia, a nine year old with Spina bifida, a congenital condition causing lack of feeling from the knees down, makes her way in school and lets us know about her friends, family and life.

Our Street was Paved with Gold: 0173 086
Montreal's St. Lawrence Boulevard — The Main — a glimpse at immigrant Canada.

Steel Blues: 0176 264
Pablo, Chilean emigrant, ex-professor, seeks work in a Montreal steel mill. The film reproduces with accuracy and sensitivity his efforts to adjust.

Strangers by the Door
Set in the early 1900s. Shows the problems facing new immigrants and the government's discriminatory immigration policy in action.

The World of One in Five: 0169 040
One fifth of Canadians live at subsistance level. This is a look at that world.

Films from other sources

Last Grave at Dimbaza outlines the cause and effect of institutionalized racism in South Africa. Available from CUSO Montreal; IDERA, Vancouver.

Nunavut Our Land — an eleven minute film on Inuit land claims in the North. Available from CUSO Montreal.

Ways Of Seeing, Part IV — a BBC film which explores how publicity-oriented mass media grossly distort our view and understanding of other cultures. Available CUSO Montreal; IDERA, Vancouver.

Videotape

ACCESS — A 3/4" videotape cassette made by the Educational Resource Cooperative with the CBC, for use to supplement **Detecting Prejudice.** Available through the ERC.

A Selection of Resource Books

Alroy, Phyllis, et. al., *Dick and Jane as Victims: Sex Stereotyping in Children's Readers,* Women on Words and Images, New Jersey, 1972.

Analyse des stereotypes masculins et feminins dans les manuels scolaires au Québec, Editeur officiel du Québec, 1975.

Canadian Council on Children & Youth. *Admittance Restricted: The Child as a Citizen in Canada,* 1978.

Freeman, David, *Creeps,* Talon Books, Vancouver, 1976.

Hill, Daniel G., *Human Rights in Canada, A Focus on Racism,* Canadian Labour Congress, 1977.

Marshall, James Vance, *Walkabout,* Penguin Books Canada Ltd., 1976.

McDiarmid, Garnet and Pratt, David, *Teaching Prejudice,* O.I.S.E., 1971.

Our Schools Serve the Ruling Class (Manifesto of the Corporation des Enseignants du Québec), New Hogtown Press, Toronto, 1972.

Rovinescu, Ruggles & Reid (eds.), *Expressions of Montreal Youth,* Dufferin Press, 1974.

Saskatchewan Human Rights Commission, *Prejudice in Social Studies Textbooks,* 1974.

Saskatchewan Human Rights Commission, *Sex Bias in Primary Readers,* 1974.

Spencer, Douglas Barry. *Questions Kids Ask For Those Who Care to Listen.* Toronto. Simon & Pierre Publishing Company Limited, 1977.

Winks, W.R., *The Blacks in Canada,* Yale, 1971.

Writers' Development Trust, *Teachers and Writers Education Project.* Hundreds of books suitable for teenagers are outlined in this series. Coach House Press, Toronto, 1976.

DETECTING PREJUDICE

By Populot Educational Resources

A Handbook on discrimination in visual materials—text books, the mass media, films and comics. It is aimed at helping people from grade 6 reading level to adult to discern attitudes of prejudice and discrimination toward minority groups. The handbook leads the reader through a process of detection, analysis and action.

"This publication fills a very obvious gap in the field of improving the social attitudes of different groups in our society. It will surely make a contribution in helping people to better detect the discriminatory stereotypes which haunt most current publications."
Yves Côté, Directeur du Service de l'éducation Commision des droits de la personne du Québec.

"The real advantage behind this handbook is that it is a guide on how individual school-age children can become aware of how the media affect their views of other people, in addition to suggesting how they can be effective in reaching out to their own communities."
Student — Simi Junior

"*Detecting Prejudice* is a very timely handbook and very significant in what it aims to do. Timely, because ironically the current era in race relations and human rights legislation is riddled with misinformation and attitudes of racism and sexism. It is significant because schools, where attitude formation is greatly influenced, should deal with prejudices which dot the fabric of human relations but lack effective curricula material to do so.... The handbook is an important curriculum aid in developing a more healthy society."
Dr. Ratna Ghosh
Faculty of Education, McGill University.

Williams-Wallace Productions International Inc.
Toronto